

## RECONCILING NATIONAL AND IMPERIAL IDENTITY

### ROYAL MASSES AND COMMEMORATIVE MASSES IN KUNSZENTMÁRTON

**Abstract:** A celebration brings the past into the present. And the attitude towards the past shapes the identity awareness of the commemorating group. Collective identity is often expressed by celebratory, ceremonial communication. The celebration can mean acceptance of the existing world order. Through the analysis of a previously unknown and unexplored source group, the article examines from this point of view the commemorative church ceremonies held between 1867 and 1914 in a single settlement, including the invitations to so-called royal masses.

A church ceremony held within denominational frames was the accepted form of celebration in that period. Through its analysis of these ceremonies the study shows how the judgement of Habsburg ruler Francis Joseph (King of Hungary) who had crushed the 1848/49 Hungarian war of independence, and of the historical events changed over the decades. In the course of this process, Habsburg family events and commemorative days of the war of independence became part of a festive order expressing a dynastic and imperial sense of identity.

**Keywords:** Francis Joseph I King of Hungary, Habsburg family, royal masses, national days, church ceremonies, identity

### The celebration

Celebrations bring a sense of order and stability into our everyday lives and the world.<sup>1</sup> The most important social and cultural role of the celebration is that it orders time and ensures order.<sup>2</sup> The celebration is an expression of harmony with

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1 BÁLINT 1943.

2 LEACH 200. 101.

the world: everything is good and it is good as it is.<sup>3</sup> People celebrate on special occasions. They remember something, or they hope for something.<sup>4</sup> The celebration transforms the past into present. The attitude towards the past shapes the sense of identity of the commemorating group. Remembering their own history, remembering their own religion and bringing it into the present shapes the identity of the person remembering or celebrating. Some of our festive occasions are related to the organisation of everyday life, they affect the individual and the community (birthday, wedding, the beginning of work, the end of the work cycle, etc.). Others, however, are organised by the church and state authorities (Corpus Christi, the anniversary of the Reformation, national feasts, etc.). We often express our collective identity not with everyday communication but with festive, ceremonial communication.<sup>5</sup> This communication is directed and kept in hand by the higher echelons of church and state that try to extend it to the widest possible strata of society, preferably to the whole of society. It is at this point that the means available to the church and state for influencing society become of special interest: the channels through which the holding of state celebrations becomes part of the community's every day life, and how they shape the opinion of society, opinion-making and the creation of memory.<sup>6</sup>

### Source used for the analysis

Following the Austro-Hungarian Compromise<sup>7</sup>, it became characteristic of festive culture in the period between 1867 and 1918 that besides the denominational religious feasts and the celebrations of the traditional order of peasant work, state days in the civic sense appeared. Citizens of the Kingdom of Hungary included among their festive occasions days for the remembrance of the revolution and war of independence defeated in 1849: the day on which the ruler endorsed the laws adopted in April (11 April),<sup>8</sup> the day on which the martyr generals of the Hungarian army were executed (6 October)<sup>9</sup>. Francis Joseph I who crushed the

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3 PIEPER 1999, NYÍRI 1975. 139.

4 NYÍRI 1975. 140–141.

5 BARNA 2006. 259.

6 ASSMANN 1999.

7 Vienna continued absolute rule over Hungary for two decades after crushing the struggle for independence. In 1867 the Habsburg empire was transformed into a dualist monarchy with the establishment of the Austro-Hungarian Monarchy. Within this frame Hungary enjoyed full independence in matters of domestic policy. This was followed in 1868 by the Hungarian-Croatian Compromise.

8 The last Hungarian feudal diet met in Pozsony (now Bratislava) in 1847–1848. On 11 April 1848 the ruler signed laws that set in motion and regulated bourgeois transformation: e.g. popular representation, general and proportionate taxation, liberation of the serfs, etc.

9 The Austrians were able to crush the armed Hungarian struggle for freedom with the help of the Russian imperial army. Subsequently 13 generals of the Hungarian independence army were condemned to death in the town of Arad (now part of Romania) and executed on 6 October 1849.

war of independence but was crowned following the Compromise and took an oath to uphold the country's constitution, became the legitimate king of the country and nation<sup>10</sup>. With his accession to the throne, the events of the ruling family (anniversary of the coronation, birthday, name day, etc.) were raised to the rank of Hungarian national feasts. Two contradictory sets of celebrations.

On all these occasions commemorations were also held within the frame of church ceremonies. In this way the festive occasions were sacralised. My analysis is based on a group of documents preserved in the archive of the Roman Catholic parish of Kunszentmárton,<sup>11</sup> that throw light on the practice of celebration in the settlement around the turn of the 19<sup>th</sup> to 20<sup>th</sup> century. They are invitations sent out by messenger by the parish priest four to six days prior to the event to the town's magistrates, state institutions (post office, railways, gendarmerie, court, etc.), to representatives of religious (Catholic) and social organisations and associations, who acknowledged receipt of the invitation and returned it to the parish priest. The surviving invitations clearly show that in the period examined the church was the principal organiser and repository of public life, including community celebrations. For this reason the church's celebratory practice reached the settlement's entire Catholic society, and all state employees regardless of denomination.

The invitations document mainly the so-called *royal masses* held on the birthday and name day of the ruler, Francis Joseph. There were also invitations for other occasions associated with the ruler and his family. Another group of invitations were for church and national celebrations.

This group of sources had previously escaped the attention of researchers dealing with the period. My study is therefore also an attempt to analyse and present a new source group. The documents reveal the central will and prescriptions, ideals and thoughts that shaped celebrations at the time of the turn of the 19<sup>th</sup> to 20<sup>th</sup> century, and how it resulted in the festive structure of a market town on the Hungarian Great Plain.

This festive structure is three-layered:

1. occasions of the major Catholic church feasts, anniversaries of prominent church figures (pope, bishop, priest's jubilee) formed the *ecclesiastical line*,
2. commemorative days and celebrations related to the royal house and events in the life of the royal family (birthday, name day, coronation anniversary, death and anniversaries of death), that is, a *feudal, dynastic line*,

10 An important part of the coronation of the Hungarian king was the oath taken to uphold the constitution of the country that obliged the ruler to respect Hungarian laws. Francis Joseph I (1830–1916) Austrian Emperor, King of Hungary and King of Bohemia, was the first ruler of the Austro-Hungarian Empire.

11 Saint Martin Parish archive, without reference number. From 1720 to 1993 Kunszentmárton belonged to the Eger diocese; since then it has been part of the Szeged-Csanád diocese. I take this opportunity to thank parish priest Zsolt Kövesdy for his support.

3. commemorations linked to anniversaries of the events of 1848/1849, or to outstanding Hungarian figures (e.g. István Széchenyi<sup>12</sup>, Ferenc Rákóczi<sup>13</sup>), and to the millennium of Hungarian settlement in Hungary, the turn of the century, that is, a *Hungarian civic national line*.

The three lines coexisted peacefully. On some occasions they were even intertwined, for example, the turn of the century that was celebrated as the “1900-year history of Christianity”. For decades the parish priests invited the same authorities, officials and civic organisations to the requiem mass held for the “repose of the souls of the national martyrs” on 6 October, as they did for celebrations of the birth or name day, and anniversary of the coronation of the ruler who was responsible for their martyrdom.

But let us examine the three layers on the basis of the sources.

1. A central government decree introduced in 1855 regulated the festive day opening hours of businesses, shops and inns, and the rules for holding events with music and balls. In all settlements, including Kunszentmárton, this was adapted to the local conditions.<sup>14</sup> We know from this what celebrations the state expected its citizens to observe in the 1850s, for which it imposed restrictions on both work in the fields and the opening hours of shops. In addition to Sundays, the so-called “norm days” here were: Christmas, Easter, Whitsun, Corpus Christi, Feast of the Immaculate Conception (8 December), Nativity of the Blessed Virgin Mary (8 September), and the feast day of King Saint Stephen (20 August). Periods when entertainments with music were restricted were Advent, Lent, the Ember Days<sup>15</sup> and the vigils for major feasts. We know from records made in the 1880s that Christmas celebrations were held in the school with a Christmas tree and the collection of donations and gifts for needy children.<sup>16</sup>

With its moral prestige and the support of the town’s authorities, the Catholic church strove to assert its Christian principles in the celebration. Given that the local school was maintained by the church and the director was always the parish priest, he was able to prescribe the forms of festive behaviour required of teachers and students. Around Easter 1891, for example, the parish priest issued instructions regarding attendance at mass during Easter week, prescribing the time of confession and communion for students, calling on teachers to set an example by attending the masses, and forbidding “walking up and down the streets in groups, playing noisy games especially in the vicinity of the church, entering the

12 István Széchenyi (1791–1860) landowner, politician, writer on economics, leading politician of the Reform Age in the first half of the 19th century, named the “greatest Hungarian” by his peers in recognition of his merits.

13 Ferenc Rákóczi II (1676 – 1735) Hungarian aristocrat, leader of the Rákóczi freedom struggle, the last prince of Transylvania.

14 Parish archive, no number, 23 March 1891.

15 These are the quarterly fasts, *quattuor ieiunium*.

16 Obviously this must have been the channel of transmission for the bourgeois form of Christmas celebration in the settlement! The pine tree as a symbol of Christmas in festive practice appeared through the school celebrations and families of the local intelligentsia. See also: BARNA 2011. 295.

tower and all kinds of disorder” during the three holy days (Easter Thursday, Friday and Saturday)”.<sup>17</sup>

Those instructions reflect a festive order wholly Catholic in spirit. This was the frame and foundation on which the entire festive order was built, and that preserved its ecclesiastical character throughout the period. For the most part celebrations took the form of church commemorations. There are only a few data suggesting the nature of other, secular forms that may have supplemented the church commemorations. In addition to the major Catholic feasts there were also celebrations for anniversaries of heads of the diocese and the universal church, jubilees of the archbishop of Eger (József Samassa<sup>18</sup>) and the Pope (Leo XIII<sup>19</sup>) (ordination of priest, ordination of bishop, papal election, anniversaries of death). The church and secular community celebrated these together.

2. The series of royal masses began after the Compromise of 1867. These masses were held each year, even if the documents for each year have not been preserved in the parish archive. In this way 18 August, the birthday of King Francis Joseph, and 4 October, the king’s name day, became festive days. In addition there were a few other festive occasions associated with the figure of the king, such as the 25<sup>th</sup> anniversary in 1892 of his coronation as king of Hungary, or the 50<sup>th</sup> anniversary in 1898 of his accession to the throne (of Austria). These events were interpreted as occasions when the king and the nation came together.

A solemn mass was held in May to mark the marriage of Archduke Rudolf and the Belgian royal princess Stéphanie, then a few years later, to mark the tragic death of Rudolf in 1889. On the latter occasion, in departure from the usual practice the Archbishop of Eger advised his priests not to hold a church ceremony, but to have mourning flags placed in the institutions under their direction. This could have been because of Rudolf’s suicide. However the Jewish community in Kunszentmárton held a requiem ceremony, the invitation to which has survived in the archive of the Catholic parish.<sup>20</sup>

The tragic death in 1898 of Elisabeth<sup>21</sup> “the queen of glorious memory” and its anniversaries were occasions for memorial masses. Special mention must be made of the fifth anniversary, on 9 September 1903.

17 Parish archive, no number, 1891.

18 József Samassa (1828–1912) cardinal bishop. From 1873 archbishop of Eger, he was granted the cardinal’s hat in 1906. He was a major patron of the diocese of Eger. Honorary citizen of the town of Eger. KATLEX XI. 2006. 832–833.

19 In 1878 Leo XIII (1810–1903) ascended to the papal throne as successor to Pius IX. KATLEX VII. 2002. 802–804.

20 In that period the only religious denomination in Kunszentmárton other than the Roman Catholic was the Jewish community.

21 Elisabeth Wittelsbach (Sisi) (1837–1898) Empress of Austria, Queen of Hungary and Bohemia, wife of Francis Joseph I. She was assassinated in Switzerland.

A mass was held on the occasion of the death of Archduke Joseph<sup>22</sup> in July 1905 to which not only the community and state institutions were invited but also the associations, circles and religious confraternities.

3. The series of commemorations and masses of a national character began in 1861 with the commemorative mass held for István Széchenyi. In 1861 the municipal council decided to have a foundation memorial mass said every year in honour of the greatest Hungarian on 6 April, the anniversary of his death. The background to this was probably the détente in high politics in 1861.

The data in the Kunszentmárton parish archive concerning commemorations of a national character are all from the period after the Compromise (1867) when there was no longer any political obstacle to holding them. However, we can deduce from one reference that a mass had already been held every year in November for the fallen soldiers of the 1848/49 liberation army, but in 1868 this was shifted to 30 March. The commemoration in November was probably linked to All Souls Day to remove any political connotations. We do not know the reason for the change of date.

The day on which the laws of 1848 were endorsed, 11 April was for a long while the official national celebration.<sup>23</sup> The first invitation to attend the national celebration that has survived was only for 1899, but it can be supposed that it was held each year following the Compromise. The celebration took the form of a thanksgiving mass with the *Te Deum*.<sup>24</sup> In 1906 the 11<sup>th</sup> of April fell on Easter week and the archbishop of Eger ordered that it be held on Easter Monday.

The notes made by parish priest József Dósa<sup>25</sup> on a few of the surviving invitations are very instructive: for the mass in 1899 "Attended by the heads of the municipality, court, post office and railways [and we can add: the customs and excise guard and the gendarmerie]. The school children with millenary banners for each class made a good impression on the viewers. Mass began with the *Te Deum* and was celebrated by three priests." In other years the invitations were also signed by representatives of the gentlemen's casino,<sup>26</sup> the civic reading circle,<sup>27</sup> the community circle, the 1848 independence circle, the Catholic circle,<sup>28</sup> the tradesmen's corporation, the fire brigade, the municipal teachers' board, the choir and cultural society, the Kun casino and the devotional confraternities<sup>29</sup>. In short, the participants at the national celebration in the church represented the whole of local society.

22 Habsburg Archduke Joseph (1833–1905) was commander-in-chief of the Hungarian royal army.

23 March 15 did not become the national day until 1927.

24 *Te Deum laudamus* – Catholic hymn of thanksgiving and praise.

25 József Dósa (1845–1913) priest born in Kunszentmárton. He was parish priest of his native town from 1888. See: Józsa 2016. 67–74. The documents analysed in the study were produced during his term. He achieved exemplary documentation discipline.

26 Grouped the town's leading intelligentsia and landowners.

27 The town's middle class, primary and secondary school teachers belonged to this circle.

28 Composed mainly of tradesmen.

29 The other societies had members from practically all social strata.

Besides these regular annual commemorations there were also events for jubilees or extraordinary occasions. For example, on 6 October 1899 a solemn requiem mass was held “on the 50<sup>th</sup> anniversary of the sorrowful day made unforgettable by the death of the Arad martyrs, for the repose of their souls”. The return to Hungary of the ashes of Ferenc Rákóczi II and his companions and their burial in Kassa took place with great ceremony on 29 October 1906. “On this great national day all Hungarians and faithful souls express their gratitude with great patriotic enthusiasm,” wrote parish priest József Dósa on the invitation to the commemorative mass, “that out of the infinite mercy of the God of the Hungarians, with the welcome approval of the Apostolic king and our nation, the glorious heroes of freedom, martyrs of patriotism, finally await in Hungarian soil the great awakening of the resurrection, the dawn of true freedom. – Our Holy Mother Church, always sharing the sentiments of the nation, now too expresses its respect, participating in the glory of the great funeral. For this same reason at 10 a. m. on 29 October we are holding a solemn requiem in Saint Martin’s church for the repose of the souls returned to their homeland, to which I hereby invite the undersigned.” Commenting on the events on the returned and signed invitation, the parish priest noted that: “Flags were flying in the town already on 27/X, there was tower music in the evening with a brass band, on Sunday 28/X there was again a cannon salute and tower music. On 29 a splendid mass. At 6 p.m. a Rákóczi celebration and public supper was held in the Catholic Circle. It was a great success.” The invitation for the occasion and the parish priest’s interpretation of the events clearly show that loyalty to the king could be combined with national sentiments.

A printed invitation to a celebration for the millennium of the settlement of the Magyars in Hungary has survived in the parish archive. “The municipal council in its resolution No. 61/2268 1896 has decided to hold a solemn meeting of the municipal assembly on the 10<sup>th</sup> of May [1896] to celebrate the Hungarian millennium following the thanksgiving mass. The mayor has requested the members of the council to gather in the town hall meeting room at 8.30 a.m. on Sunday 10 May 1896 so that we can attend the thanksgiving mass in the church as a body”. Following the mass, at 10 a. m. they held a special assembly meeting in the town hall meeting room where the official speech was made “paying tribute to the main figures and outstanding moments of Hungary” – in the words of the programme, and they set up a foundation of 1000 florins “to provide clothing each year for entirely penniless orphan boys attending school and destitute parents, in memory of the Hungarian millennium”.<sup>30</sup>

30 According to the position of Hungarian historiography, the Magyar tribal federation moved into the Carpathian Basin around 895–896. The one thousandth anniversary of the settlement was celebrated with major investments and great pomp and ceremony. The solemn masses held in all settlements were part of these celebrations. – The Csépa “united Protestant church” belonging to the Lutheran mother church in Szentes held a school and church celebration on 9 and 10 May 1896 on the occasion of the one thousandth anniversary of the existence of Hungary – the Millennium. The minister-teacher made a commemorative speech, the children sang. The celebration ended with a special prayer. CsÁK 2017. 134.



The “Commemoration of nine centuries of Christianity in Hungary” was held with similar solemnity. At the order of the archbishop of Eger festive thanksgiving masses were held on the Feast of the Assumption and the feast day of King Saint Stephen. Also included in the series of events was 18 August, the “70<sup>th</sup> birthday of His Majesty Apostolic King Francis Joseph I”. Officials and office-bearers, the various corporate bodies and associations appeared under their banners at the anniversary celebrations, “giving expression in this way to their patriotic and Christian sentiments”. The parish priest ordered that “all the bells be rung to mark the great occasion” at 8 p.m. on 14 August, the vigil of the Feast of the Assumption.

## Conclusions

In Kunszentmárton between 1867 and 1918 the annual order of feasts thus comprised the major church feasts as well as occasions commemorating the ruler and the nation.

Date	Occasion
30 March	Solemn mass for soldiers of the 1848/49 army of independence
	Easter
11 April	National day
	Whitsun
	Corpus Christi
8 August	Birthday of Francis Joseph
15 August	Feast of the Assumption
20 August	King Saint Stephen
8 September	Birthday of the Blessed Virgin Mary
4 October	Name day of Francis Joseph
6 October	Day commemorating the martyrs of Arad
11 November	Saint Martin’s Day – the church feast
8 December	Immaculate Conception

Up to the years around the turn of the century the parish priest invited only the authorities. In order these were first the municipal/community magistracy, followed by the royal district court, the royal post and telegraph office, the customs and excise guard, the head of the railways, the gendarmerie. Their participation is understandable: this was a state celebration with commemorations related to the ruler. The participation of the municipal/community magistracy can also be explained by the fact that, on the basis of the Jazygian-Cumanian privileges,



Kunszentmárton held the advowson and maintained its church, that is, the secular and ecclesiastical communities were closely intertwined. The secular community maintained the church community and as a consequence it had the right to a say in certain church affairs.

The involvement of the schools, teachers and children could be justified by the fact that for a long while the primary school in Kunszentmárton was a Roman Catholic school, its director was always the parish priest. This is why he could require the teachers and, through them the students, to attend the commemorative masses.

The associations and circles represented a wide spectrum and different strata of society. By the turn of the century several types operated in Kunszentmárton. The tradesmen's corporation formed after 1872 on the basis of the old guilds can be regarded as an old organisation; it represented the trades society. The religious societies and confraternities had similarly old roots, as did the fire brigade, while more recent organisations were of a cultural and political nature and were a sign of civil society. One of these various circles was the gentlemen's casino that grouped the town's intelligentsia. Only the 1848 independence circle can be qualified as a political organisation. We have no information on the social basis and composition of the Kun (Cumanian) Federation and the Community circle.

The number of officials and institutions invited depended on how many operated at the given time in Kunszentmárton, but it is perhaps possible to measure the local importance and emphasis given to the celebrations by the more limited or wider scope of civic associations invited. Good examples of this could be the requiem mass held on the second anniversary of the death of Queen Elisabeth (on 10 September 1900), or the celebrations of the millennium, the 900<sup>th</sup> anniversary of the Hungarian Christian state, or the return of the ashes of Rákóczi, where all institutions were represented, giving a good cross-section of the town's authorities and corporate bodies at the time.

The commemorative masses were generally celebrated by the parish priest himself, further emphasising the importance of the event; in only a few cases was he replaced by one of the chaplains.

The surviving documents indicate that the mass was the main part of the celebration; at the rare jubilee celebrations the forms and rites of the period and the symbols used appeared at the long evening celebration. Among the forms and rites we find bell-ringing, the appearance at the masses of the corporate bodies with their badges and banners. At times there was also tower music, while a cannon salute was one of the oldest forms of celebration. The invitations rarely mentioned a banquet or the decoration of buildings with flags as commemoration rites.

It can be said that in the years before the First World War celebration was and remained largely within the church, all elements of feudal and civil/national celebration were incorporated into this frame. It was the organisation and liturgy of the church that bound these areas together. The holding of royal masses and commemorative masses was obviously not a phenomenon restricted to

Kunszentmárton. The small prints collection of the National Széchényi Library contains many printed invitations that show similar commemorations were held by the different denominations. Their study and analysis is a task awaiting a future researcher.<sup>31</sup>

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Kunfent. Mátyás Város Főbírája Bíróságy Sándor Úrnak —

Az ünnep és vasárnapok meg szentelésé idején a Magas Kormány-  
nak követelés" rendelkezélye meltrtatott ki becsajtaní.

1. Az ünnep és vasárnapokon a kereskedelmi és ipar üzlet egy  
a' keres és más nyilvános munkák szabály szerint is büntetés  
alatt eltiltatnak. Kikészülhetlen sütség esetében azonban a' mel-  
lőkesed munkákra a' járás helyhelyen az illető lelkies meg  
határozás mellett a' járás hívatál, egyéb helyeken pedig magos  
az illető lelkies adhat engedélyt.

2. Az első sütség cikke mint hús, kenyér, tej, só, földszeg,  
vaj, liszt, hal, gyümölcs és olyan neműek, amelyekre a' mérték-  
csoki, és Mandolóni készítmények, fűszereinek ünnep napokon reg-  
geli 9. óráig és délutáni 4. óra után kizárhat nélkül a' felig ki-  
nyitós ajándék árulhatók.

3. Azon napokon ami: Karácson, Husvét, és Bunkós vasár,  
napján, 24. napján, Mátyás fogantatása születése, és Szent István-  
Főbírágy napján, a' második pont alatti cikkek regeli 7. óráig árulhatók.

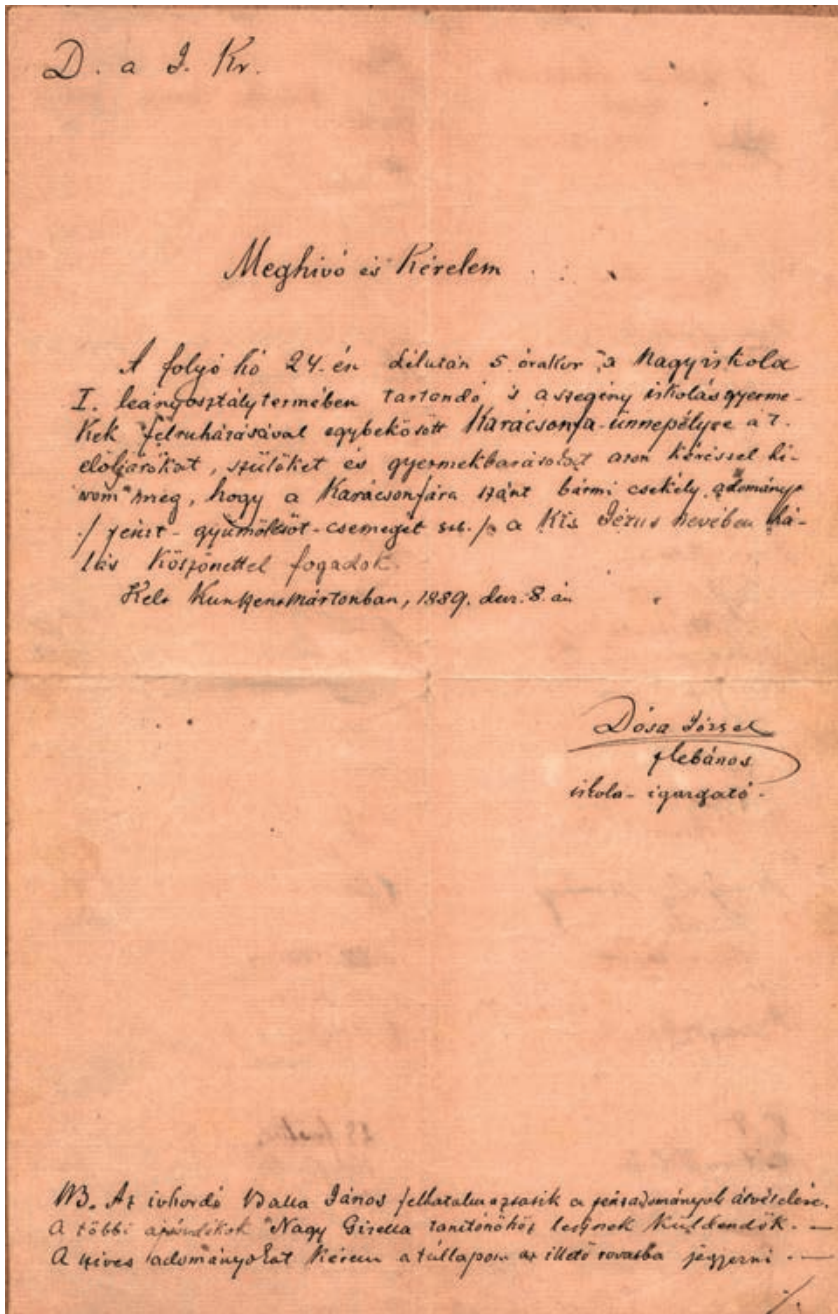
4. A' Békák házának és boljójának kívül süteményeket 12. és  
2. óra közt hirdathatják.

5. A' Vendéglátók kávések hús-somárok és szeszmérők he-  
lyiségüket nyitva tarthatják de délutáni 4. óra előtt semmi nem-  
zenés és játékos meg nem engedhetnek.

6. A' Borbélyok és szeszmérők boljójukat dél előtti 10. óráig  
és dél utáni 4. óra után tarthatják nyitva.

7. A' Dohány level és belyeg jegy árulók ünnep napokon  
reggeli kilenc óráig és dél után 4. óra után szabadon árulhatnak

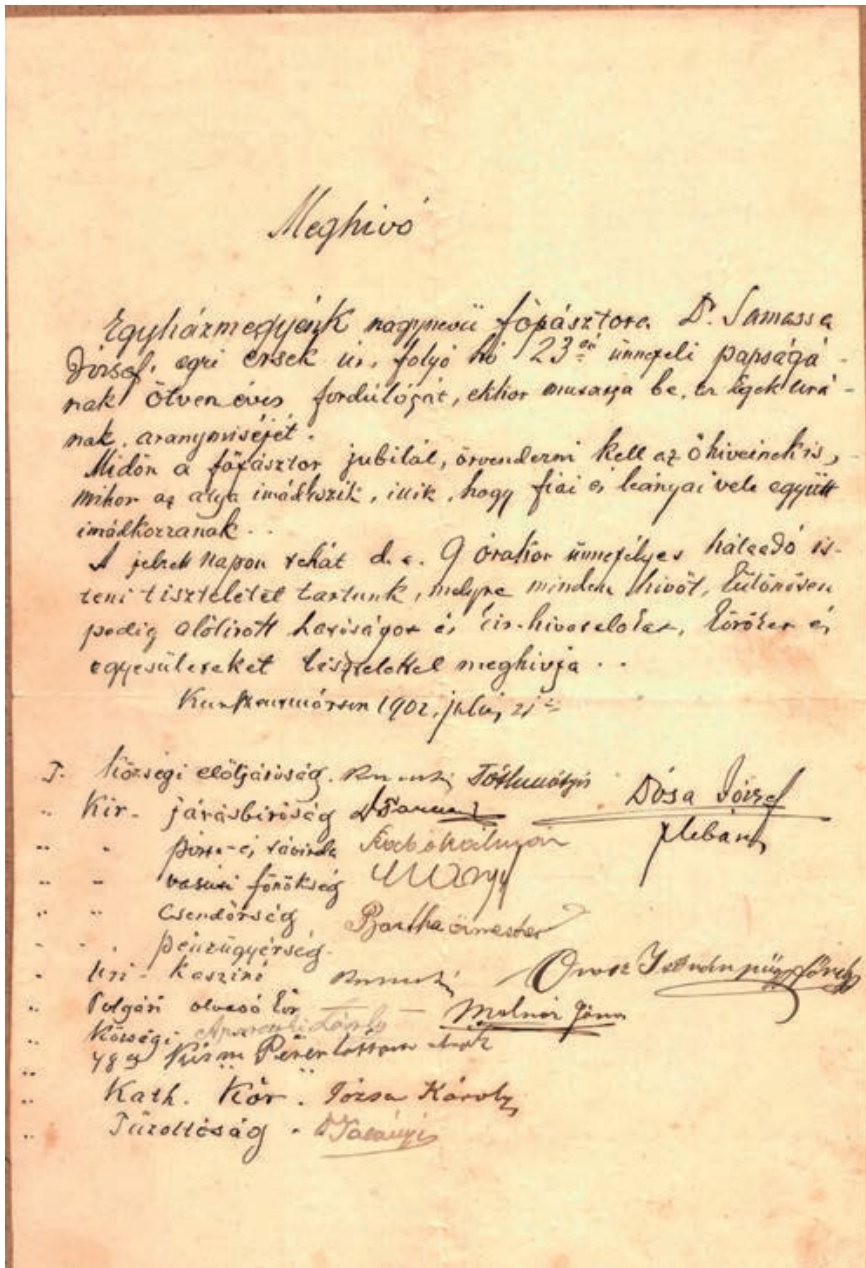
12. óra és 4. óra közt.



Invitation issued by parish priest József Dósa to the teaching staff for the school Christmas tree celebration, 1889





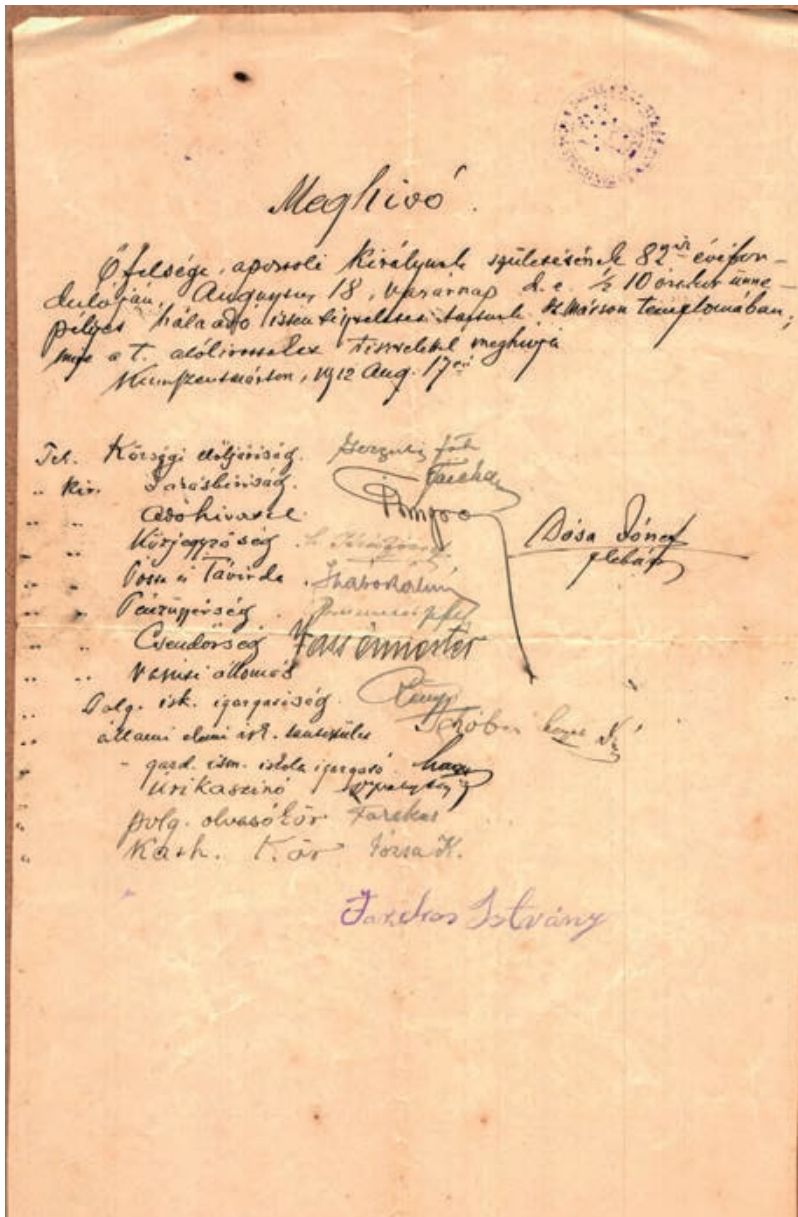


Invitation to the celebration of the 50<sup>th</sup> jubilee mass of the Archbishop of Eger József Samassa;  
invitees: community magistracy, royal district court, post and telegraph office, railways,  
gendarmerie, customs and excise guard, Gentlemen's Casino, Civic Reading Circle, community  
reading circle, 1848 reading circle, Catholic circle, fire brigade, 1902

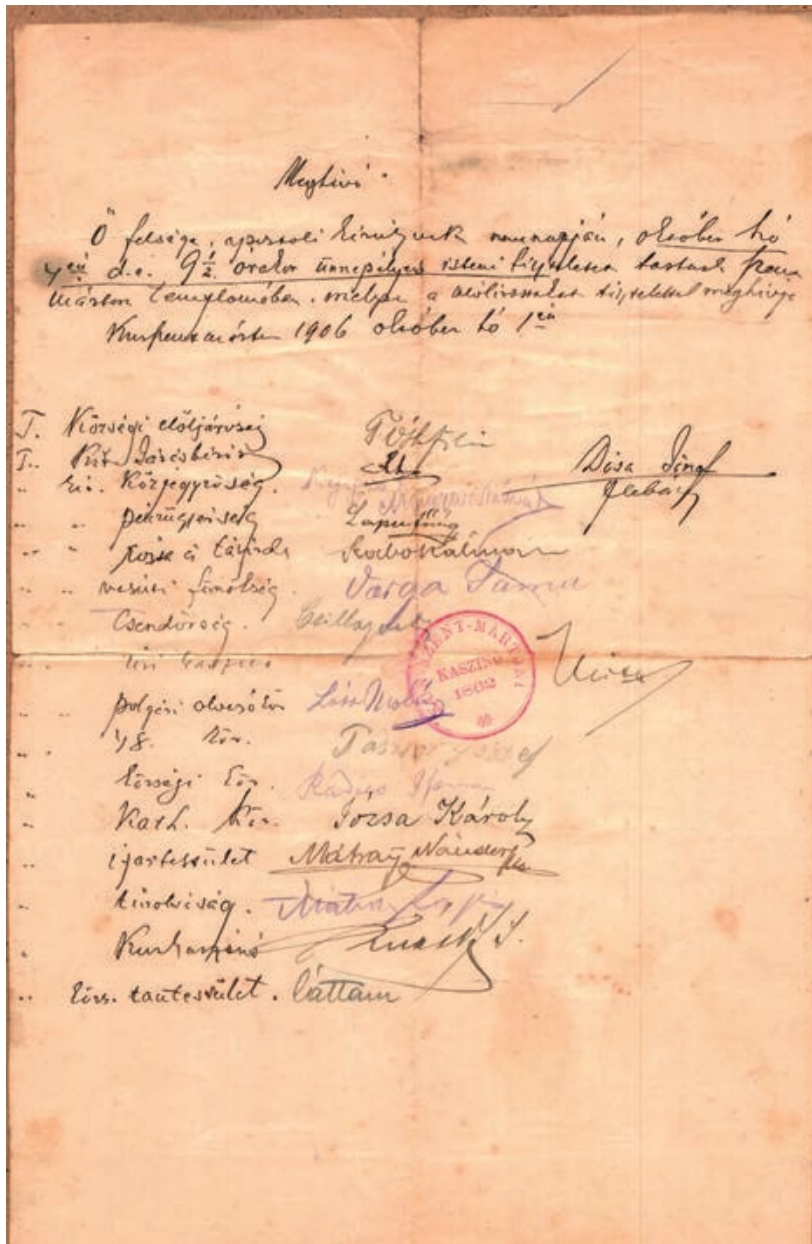


[illegible]

Invitation to the mass held on the occasion of the death of Pope Leo XIII; invitees: community magistracy, royal district court, post and telegraph office, railways, gendarmerie, customs and excise guard, Gentlemen's Casino, Civic Reading Circle, community reading circle, 1848 reading circle, Catholic circle, community teaching staff, the 5 funeral societies, devotional confraternities, trades corporation, fire brigade, 1903

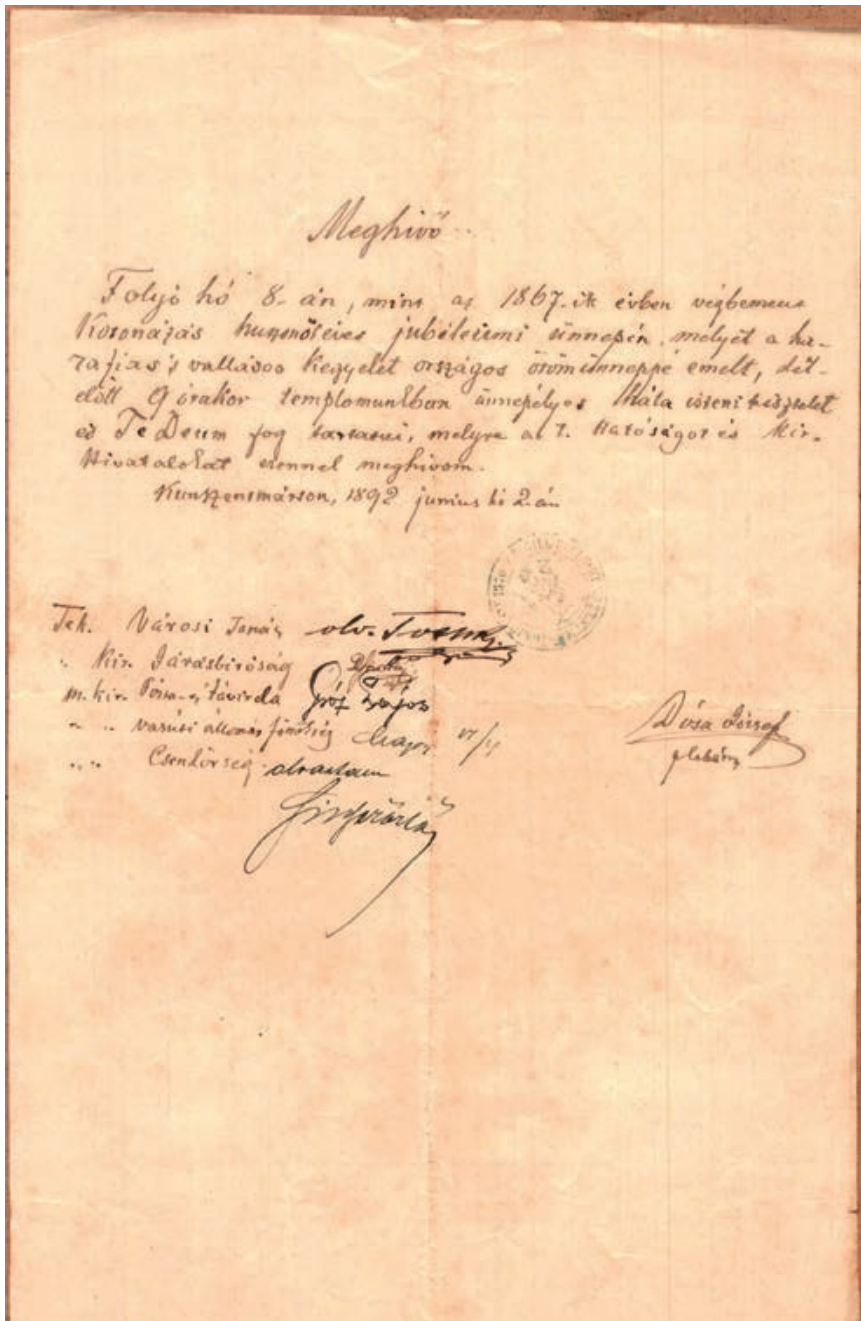


Invitation to the mass for the 82<sup>nd</sup> birthday of Francis Joseph I; invitees: community magistracy, royal district court, taxation office, public notary's office, post and telegraph office, customs and excise guard, gendarmerie, railway station, board of the secondary school, Gentlemen's Casino, Civic Reading Circle, community reading circle, 1848 reading circle, Catholic circle, community teaching staff, the 5 funeral societies, devotional confraternities, trades corporation, fire brigade, 191



Invitation to the mass for the name day of Francis Joseph I; invitees: community magistracy, royal district court, taxation office, public notary's office, post and telegraph office, customs and excise guard, gendarmerie, railway station, board of the secondary school, Gentlemen's Casino, Civic Reading Circle, 1848 reading circle, community reading circle, Catholic circle, trades corporation, fire brigade, Kun (Cumanian) Casino, community teaching staff, 1906





Invitation to the mass for the 25<sup>th</sup> anniversary of the coronation of Francis Joseph I; invitees: municipal magistracy, royal district court, post and telegraph office, railway station, gendarmerie, 1892

480  
1889

Felhívom Annakédes, méltóságát, hogy  
Rudolf trónörös ö fennsége megrendelő  
halálának fölötti gyász jeléül az iskolá-  
épületekre gyászlobogó tűzessen ki, a ke-  
metek napján pedig a temetés szünnap-  
ján.  
Egerben, 1889. évi január 31-én.

Árkady  
Eger

Instruction from the Archbishop of Eger to put out mourning banners on the death of Archduke Rudolf, 1889

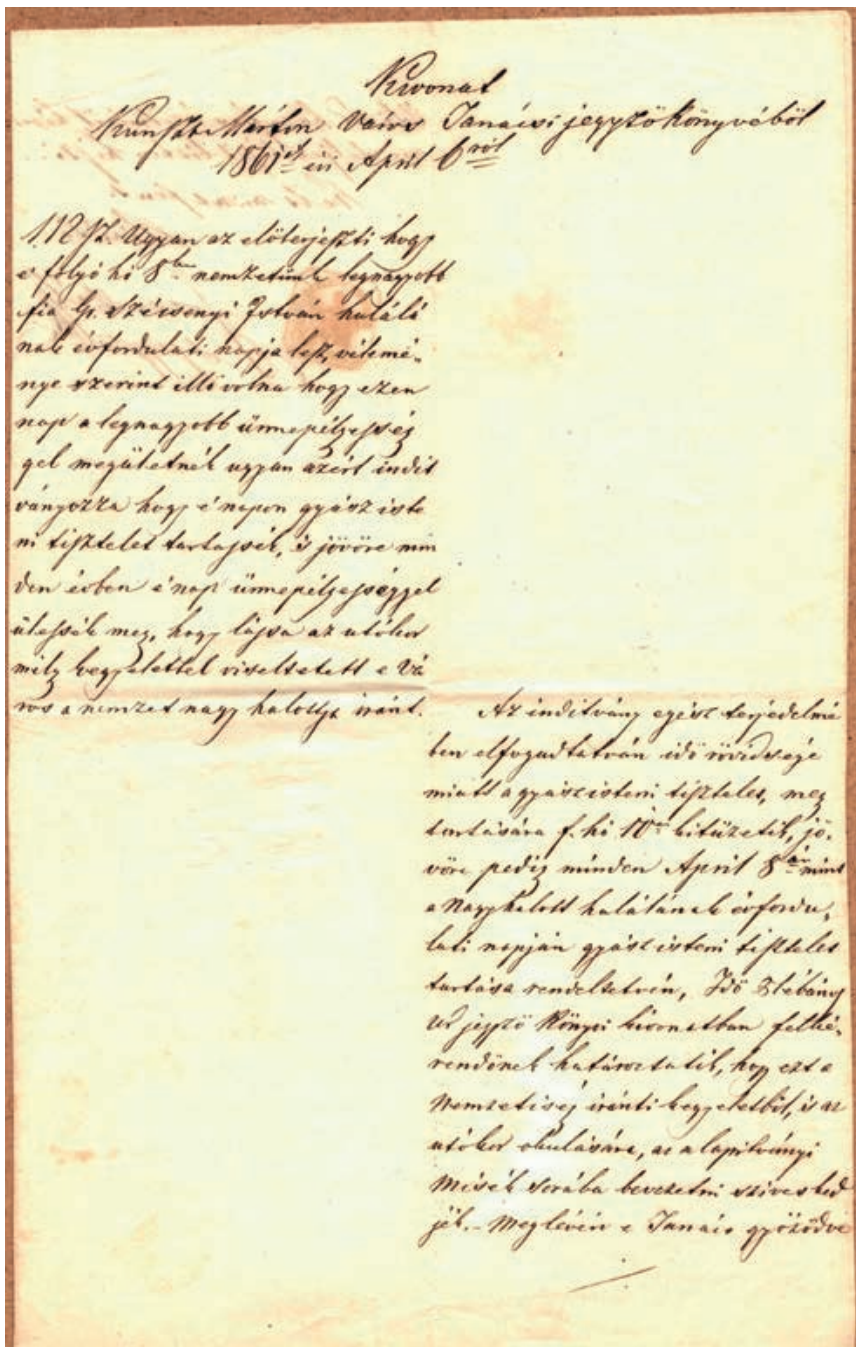












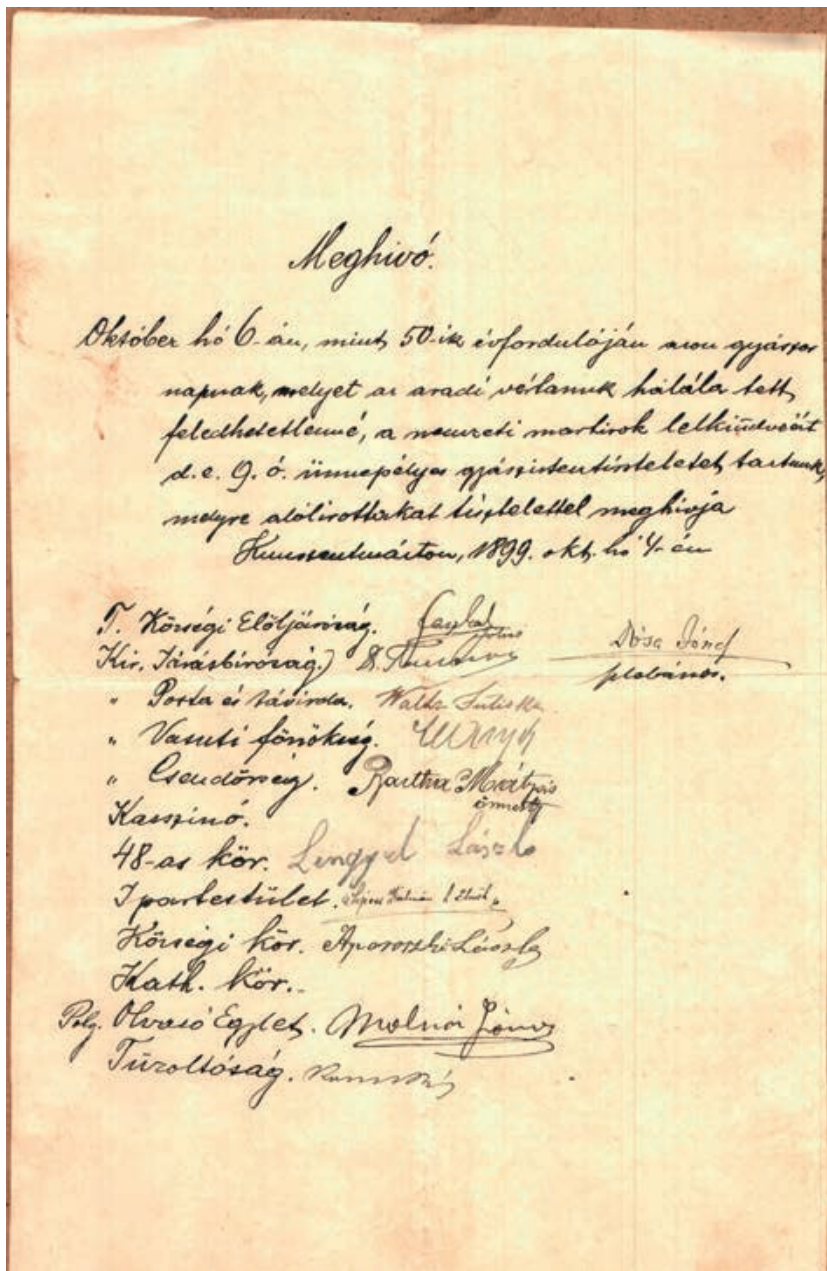
Resolution of the municipal council on the Széchenyi memorial mass, 1861



82

[illegible]

Invitation to the mass held on 11 April, Hungarian national day; invitees: community magistracy, royal district court, royal public notaries' office, customs and excise guard, gendarmerie, post and telegraph office, stationmaster's office, community teaching staff, trades corporation, choir and amateur art society, Gentlemen's Casino, Kun (Cumanian) Casino, civic reading circle, 1848 circle, civic circle, Catholic circle, devotional societies, 1906

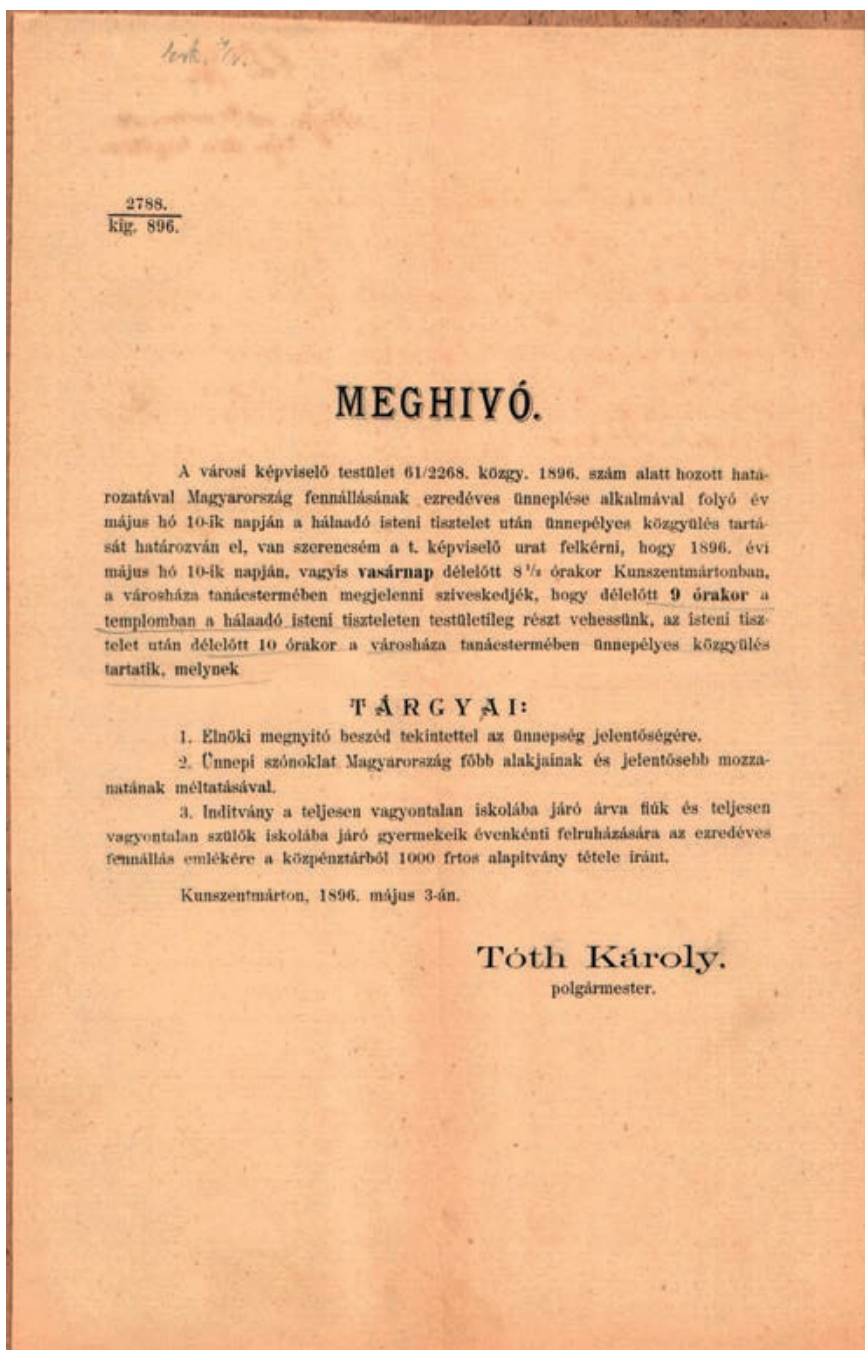


Invitation to the mass held on the 50th anniversary of the death of the “national martyrs”; invitees: community magistracy, royal district court, post and telegraph office, stationmaster’s office, gendarmerie, Casino, 1848 circle, trades corporation, community circle, Catholic circle, civic reading circle, fire brigade, 1899









The millennium of Hungary was celebrated with a mass and solemn council meeting, 1896

